

VRIDDHA-CHANAKYA

OR

THE MAXIMS OF CHANAKYA,

The Celebrated Indian Politician and Moral.

TRANSLATED INTO ENGLISH

BY

K. RAGHUNATHJI,

AUTHOR OF

"The Dancing Girls of Bombay," "The Jubilee
Language," "The Patane Prabhus," "The
Beggars and Criers of Bombay,"
&c., &c., &c.

FANAWADY

"A maxim is a conclusion upon observation of matters of fact,"
and "is a guiding principle ever to be received and admitted,
especially in the practical concerns of life."

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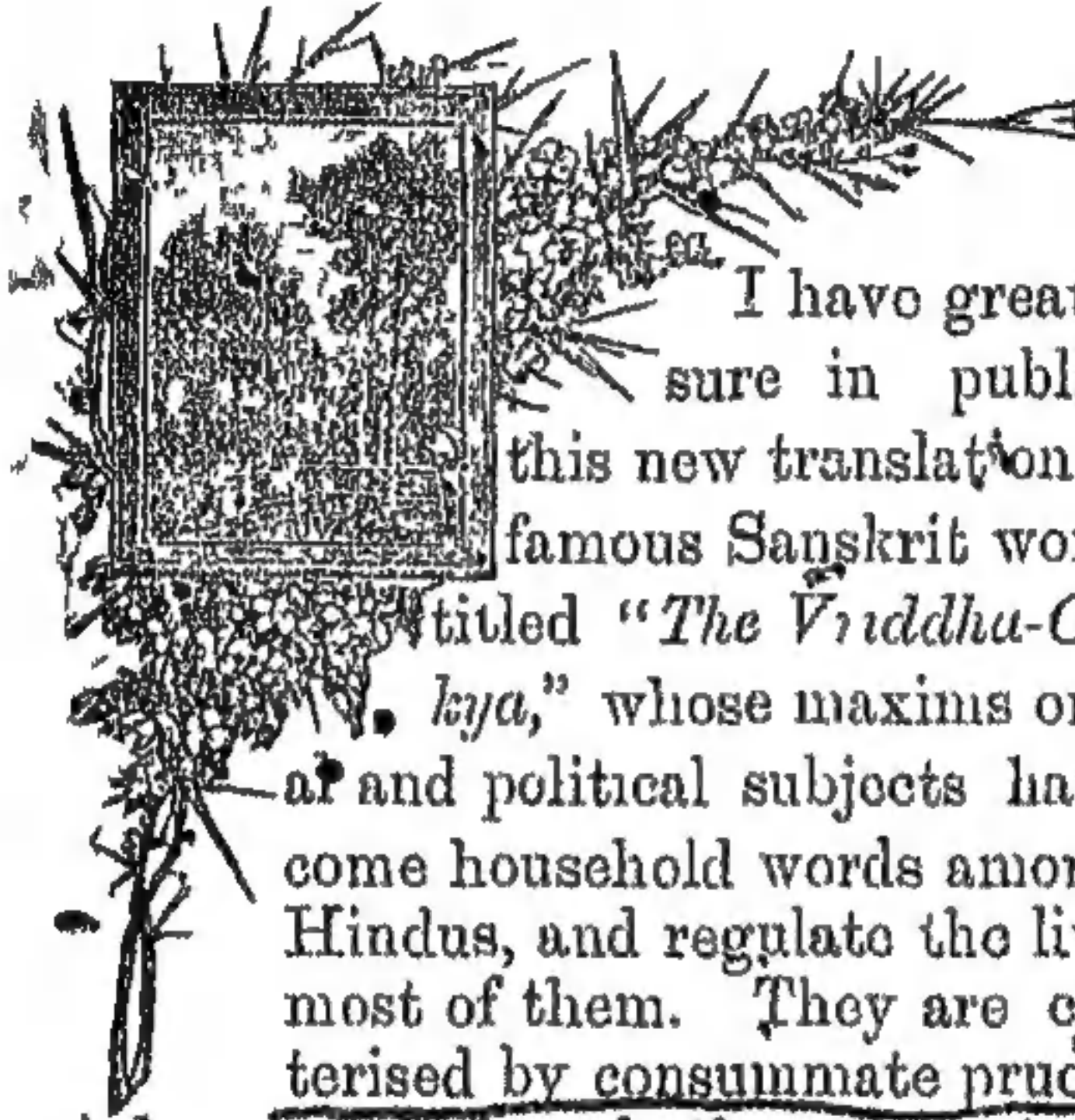


TO
BALKRISHNA V. J. KIRTIKAR ESQ.,
SOLICITOR AT THE HIGH COURT,
MAY,

THE ATTEMPT
IS RESPECTFULLY INSCRIBED AS A TOKEN
OF GRATITUDE AND ESTEEM

BY
K. RAGHUNATHJI.

PREFACE.



I have great pleasure in publishing this new translation of the famous Sanskrit work entitled "*The Vṛddha-Chāndakya*," whose maxims on social and political subjects have become household words among the Hindus, and regulate the lives of most of them. They are characterised by consummate prudential wisdom; and though they cannot all be acceptable to such as are trained up in Western learning, the majority of them are worthy of being treasured up in the memories and hearts of men. I shall not specify any passages either for commendation or censure, as my aim is not to criticise, but simply to place before the public the thoughts of a great Philosopher and Statesman, who had a familiar acquaintance

with the world and had played a conspicuous part in its manifold occurrences. He flourished at a time when both the Brahminical and Budhistic ethics had been fully developed, and his teachings have therefore a character of completeness possessed by few Indian works.

I have not sought to make a close translation, as my main aim has been not to satisfy the scholar and the student, who can never emancipate themselves from the thralldom of the grammar and lexicon, but to impress and interest the general reader, who, I trust, will not be disappointed by my humble performance.

K. R.



VRIDDHA-CHĀṆAKYA.

CHAPTER I.

1. Humbly bowing down before the Almighty Vishnu, the Lord of the three worlds, I recite maxims of the science of political ethics, selected from various Shastras.

2. That man who by the study of these maxims from the Shastras acquires a knowledge of the most celebrated principles of duty, and understands what ought and ought not to be followed, and what is good and what is bad, is most excellent.

3. Therefore with an eye to the public good, I shall speak that which, when understood, will lead to a right understanding of all things.

4. Even a wise man comes to grief by giving instruction to a foolish disciple, by maintaining a wicked wife, and by excessive familiarity with the miserable.

5. A wicked wife, a false friend, a saucy servant, and living in a house with a serpent in it are nothing but death.

6. You should save money against hard times ; save your wife at the sacrifice of your riches; but invariably save yourself even at the sacrifice of your riches and wife.

7. Save your wealth against future calamity. Do not say, "what fear has a rich man of calamity?" Wealth sometimes vanishes away and large accumulations perish.

8. Do not live in a country where you are not respected, cannot earn your livelihood, have no friends, or cannot acquire knowledge.

9. Do not stop for a single day, in a country where there are not these five persons viz :—a wealthy man, an Agnihotra Brahman, a king, a river and a physician.

10. Wise men should never go into a country where there are no means of earning one's livelihood, where people have no dread of any body, have no sense of shame, no intelligence, or a charitable disposition.

11. Test a servant while in the discharge of his duty, a relative in difficulty, a friend in adversity and a wife in misfortune.

12. He only is a true friend, who does not forsake us in difficulty, misfortune, famine, or war, in a king's court, or a burning ground.

13. He who gives up what is imperishable for that which is perishable loses that which is imperishable, the perishable being essentially naught in itself.

14. A wise man should marry a girl of a respectable family in spite of her plainness of features ; he should not marry one of a low family, though a beauty : both the families should be of equal respectability.

15. Trust not rivers, the beasts with claws or with horns, armed men, women, and the members of a royal family.

16. Even from poison search and find out nectar ; wash and take back gold if it has fallen in filth ; receive good advice even from a mean person ; so also marry a girl possessing virtuous qualities even if she be born in a wicked family.

17. Women have hunger two-fold, shame four-fold, inconsideration six-fold and lust eight-fold more than man.

18. One whose conduct is bad, who gives bad advice, lives in bad quarters, and forms friendship with a wicked person, very soon suffers destruction.

CHAPTER II.

1. Untruthfulness, rashness, guile, stu-

pidity, avarice, uncleanness and cruelty are woman's seven natural faults.

2. To have ability for eating when dishes are ready at hand, to have strength for communion when a handsome woman is got, and to have ■ mind for making charity when one is prosperous, are the fruits of no ordinary religious austerities.

3. He whose son is obedient to him, whose wife's conduct is in accordance with his wishes, and who is content with his riches, has his heaven here on earth.

4. Call them alone sons who are devoted to their father, him a father, who supports his sons, him a friend in whom we confide, and her only a wife in whose company the husband feels completely happy.

5. Avoid him who talks sweetly before you but tries to ruin you behind your back, for he is like a pitcher full of poison with milk on the top.

6. Do not trust a friend whether good or bad, for even a good friend, if he should get angry with you, may bring all your secrets to light.

7. Do not give out what you have thought upon doing, but by wise counsel keep it secret, determined to carry it into execution.

8. Foolishness is indeed painful, so verily is youth, but more painful by far than either is living in another person's house.

9. There does not exist a ruby on every mountain, nor a pearl round the neck of every elephant; neither are good men to be found in every place, nor sandal trees in every forest.

10. Wise men should always bring up their sons in various moral ways, for children who are good and virtuous become a glory to their family.

11. Those parents who do not educate their sons are their enemies, for as is a crane among swans so are ignorant sons in a public assembly.

12. Many a bad habit is contracted by overindulgence, and many a good one by chastisement, therefore beat your son as well as your pupil: never indulge them.

13. Let not a single day pass without your learning ■ verse, half a verse, or a fourth of it, yea even one letter of it; nor without attending to charity, study and other good deeds.

14. Separation from a wife, dishonour from one's own people, wrecks of ■ recently fought battle, the service of a wicked king, poverty, and a mismanaged assembly; all

these six kinds of evils, if afflicting a person, burn him without fire.

15. Trees on the banks of a river, a young woman in another man's house, and kings without counsellors, go, without doubt, to swift destruction.

16. A Brahman's strength is his learning, a king's strength his army, a Vaisya's strength his wealth, and a Shudra's strength service.

17. The prostitute forsakes a person who has no money, the subject a king that can not defend him, the birds a tree that bears no fruit, and the guests a house after they have finished their meals.

18. Brahmans quit their patrons after receiving alms from them, scholars leave their teachers after receiving education from him, and birds flee from a burning forest.

19. He who patronizes a man whose conduct is vicious, whose vision is impure, and who is notoriously wicked, is rapidly ruined.

20. Love between equals, service to a king, wrangling in merchandise, and a handsome woman in her own home look well.

CHAPTER III.

1. In this world whose family is there without a blemish? Who is there free from sickness, or trouble? Who is for ever happy?

2. A man's family may be determined by his deportment, his country by his language, his friendship by his ardour, and his body by his meals.

3. Give your daughter in marriage in a good family; teach your son the sciences; bring trouble upon your enemy; and apply the thing you love best towards religious purposes.

4. Of a bad fellow and a serpent, the serpent is the good one, for he stings but seldom, while the former at every step.

5. Kings collect men of high descent, for they never forsake them.

6. At great catastrophes, the oceans are known to exceed their limits, and desire a change, but good persons never change, even in their extremity.

7. Do not keep company with a fool, for he is quite a beast, with two feet. Like a thorn he pierces the heart imperceptibly with his sharp words.

8. Though men be endowed with beauty

and youth, and be born in a noble family, yet without education, they are like a *pulas* tree, which is void of any sweet smell.

9. The beauty of the cuckoo is in her notes, that of the woman in her chastity, that of an ugly person in his scholarship, and that of the ascetic in his forbearance.

10. Give up a member to save a family, a family to save a village, a village to save a country, and the whole world to save your life.

11. Industry banishes poverty, religious penance sin, silence quarrel, and wakefulness fear.

12. Sita, by her excessive beauty, Ravan by his excessive pride, and Raja Bali by his excessive charity were ruined; therefore avoid excess.

13. What is there beyond the power of the strong and the reach of the diligent? There is no country foreign to the learned, nor is any man a stranger to the sweet-tongued.

14. A whole wood becomes beautiful and fragrant by the existence of ■ single tree with sweet smelling flowers on it, just as a family becomes famous by means of ■ virtuous son.

15. As a single dried tree, if fired, sets

■ whole forest on fire, so does a bad son destroy a whole family.

16. As a night looks delightful when the moon shines, so is a family gladdened by even only one learned and virtuous son.

17. What is the use of having many sons, if they cause grief and vexation? It is better to have only one son from whom the whole family can derive support and pleasure.

18. Fondle a son till he is five years of age, and chastise him till he is ten, but when he has attained his sixteenth year, act with him as a friend.

19. He who runs away from a fearful calamity, a foreign invasion, a famine, and the companionship of bad men is safe.

20. The life of him who living among men has acquired neither religious merit, wealth; bodily pleasure nor beatitude is but dead.

21. The goddess of wealth has personally come where fools are not respected, grain is well stored up, and husband and wife do not quarrel.



CHAPTER IV.



1. The life, action, wealth, learning and

death of a person are determined by God when he is in the womb.

2. When a person who has sons and other dependents becomes a devotee, all those with him forsake him, but such as remain, sanctify their whole family by their holiness.

3. A fish, a tortoise and a bird, bring up their young ones by means of their sight, attention and touch; so do good men afford protection by the same means.

4. As long as your body is healthy and under control, and death is distant, try to save your soul; at death what can you do?

5. Learning is like a cow of desire. It, like her, yields in all seasons. Like a mother it feeds you on journey. Therefore learning is a hidden treasure.

6. It is better to have only one son endowed with good qualities than a hundred devoid of them. For the moon though one, dispels the darkness, which the stars, though numerous, do not.

7. It is better to have a dead son born than a long lived foolish son. For the first causes grief for a moment, while the latter consumes a person for life.

8. Living in an unhealthy village, the service of a person born in a wicked family,

unwholesome food, a frowning wife, a foolish son, and a widowed daughter, burn the body without fire.

9. What is the use of a cow that neither gives milk nor becomes big with young? In like manner what is the good of having a son who is neither educated nor devoted to his parents?

10. When one is consumed by the sorrows of life, three things give him relief, offspring, a wife, and good company..

11. Kings speak for once, the doctors for once,* and the girls are given in marriage once. All these three happen once only.

12. Religious austerities should be practised by one's self alone, study by two and singing by three. A journey should be undertaken by four, cultivation by five, and war by many together.

13. She is a true wife who is shrewed, expert, chaste, loves her husband and speaks the truth.

14. The house of a childless person is blank; so are regions without friends; the heart of a fool is also blank; but poverty is a complete void.

15. To him who cannot study, the Shastras are poison; a meal is a poison to

him who suffers from indigestion ; stories are poison to a wretched person, and a young wife a poison to an aged man.

16. Reject a religion in which pity is not made mention of, a teacher without learning, a wife with a frowning face and friends without affections.

17. Constant travelling brings old age on a man ; a horse becomes old by being constantly tied up ; a woman by want of matrimonial communion, and clothes by being put in the sun.

18. Every now and then think of your time, who your friends are, how your country is, what your income is, what your expenses are, who you are, and what your power is.

19. These five are as honourable to you as your father :—he who gave you birth, girdled you with the sacred thread, teaches you, provides you with food, and protects you from danger.

20. These five are your mothers :—the wife of the King, the wife of your preceptor, the wife of your friend, your wife's mother, and your own mother.

CHAPTER V.

1. Agni is the Spiritual guide of the

twice-born ; the Brahman, of the other castes ; the husband, of the wife ; and the mendicant who comes for food at the mid-day meal, of all.

2. As gold is tried by four tests—by rubbing, cutting, heating, and beating—so a man should be proved by these four things viz. by his charity, his temper, his habits, and works.

3. A thing may be dreaded as long as it has not overtaken you, but if it once has come upon you, try to get rid of it without any hesitation.

4. Though persons be born from the same womb and under the same stars, they do not become alike in disposition; as the thorns of the *badari* tree.

5. He who is without desire does not submit to any thing ; he who desires nothing cares not for ornaments ; he who is imprudent cannot speak agreeably ; and he who speaks out plainly cannot be a deceiver.

6. The foolish hate the learned; the poverty-stricken the wealthy; adulteresses chaste women; and widows married women.

7. Learning is ruined by indolence; women by going into the possession of strangers; a farm by bad seed; and an army for want of a commander.

8. Knowledge is fostered by study; a family by good conduct; friendship, by excellent qualities; and anger by the knitting of the eye-brows.

9. Religion is preserved by wealth; knowledge by diligent study; the king by conciliatory language; and a house by a good woman.

10. It is in vain to lay claim to a perfect knowledge of the Vedas; to claim the authority of the Shastras for custom; and to affect a man of a peaceful disposition by provoking speech; and consequently these things only give mortification.

11. Charity puts an end to poverty; good nature to misery; good sense to ignorance; and piety to fear.

12. There is no disease [so destructive] as lust; no enemy like infatuation; no fire like wrath; and no sense of happiness like knowledge.

13. A man is born alone and dies alone; he experiences the good or bad consequences of his conduct alone, and goes alone to hell or heaven.

14. Heaven is but ■ straw to him who knows Brahmā; so is life to a valiant man; a woman to him who has subdued his passions, and the whole world to him who is without worldly affections.

15. Learning is a friend on a journey; ■ wife in the house; medicine in sickness, and religious merit in the land of the dead.

16. Rain is useless for the sea; so is food for one who is full: in vain is a gift to one who is wealthy, and ■ lamp at day.

17. There is no water like rain-water; no strength like one's own; no light like that of the eyes; and nothing so agreeable as grain.

18. The poor wish for wealth; the animals for the faculty of speech; men wish for heaven, and the gods for absorption.

19. Truth upholds the earth; by truth the Sun shines; the winds blow by truth; and every thing else subsists by truth.

20. Wealth is uncertain, so is vitality; life is uncertain, and the house is uncertain; but in all this inconstant world religious merit alone is firm.

21. Among men the barber is cunning; among birds the crow; among beasts the fox; and among women, the flower-girl.

CHAPTER VI.

1. By hearing, religion is understood, malignity vanishes, knowledge is obtained, and Divine absorption attained.

2. Among birds the crow is vile ; among beasts the cock ; wrath is abominable in the ascetics ; but the reviler is the most abominable being of all.

3. Pewter is polished by ashes, copper by acids ; a woman by her menses ; and a river by its continual flowing.

4. The king, the Brahman, and the ascetic, who walk about, are respected, but the woman that roams is utterly ruined.

5. He who has wealth has friends and relations, and is considered powerful and learned.

6. As is one's destiny, so are his previous inclinations, exertions and supporters.

7. Time perfects men as well destroys them ; it alone is awake when all others are asleep ; it is difficult to be overcome.

8. One born blind is incapable of seeing ; so are those who are enslaved by lust and intoxicated with pride ; the covetous man has no perception of evil.

9. The soul itself acts experiencing the fruits of its actions, wanders through the mazes of the worldly life, and extricates itself from them. • •

10. The king is responsible for the sins of his subjects ; the family priest for those of the king ; a husband for those of his

wife, and a teacher for those of his pupils.

11. A borrowing father, an adulterous mother, a beautiful wife, and an unlearned son are but enemies.

12. Conciliate a covetous man by means of wealth; a proud man by submission; a fool by humouring him; and a wise man by what is right.

13. It is better to be without a king than a bad one; to be without a friend than a bad friend; to be without a pupil than a bad one; and to be without a wife than a bad wife.

14. How could a people have happiness from the rule of a bad king? How could pleasure be obtained from the friendship of a bad friend? How could family happiness be got from a bad wife? What credit could be attained by instructing a bad pupil?

15. Learn one thing from a lion; one from a crane; four from a cock; five from a crow; six from a dog; and three from an ass.

16. The one excellent thing that should be learnt from the lion is, that whatever a man intends doing, should be done by him with a strenuous effort.

17. The wise man should restrain his

senses like the crane, and accomplish his purposes with a due knowledge of his place, time and ability.

18. To take a bold stand; to fight; to make a fair division (of property) among relations; and to earn one's own bread by personal exertions, are the four excellent things to be learnt from a cook.

19. Copulation in secret, courage to save from time to time, watchfulness, and distrust of others, these five things are to be learnt from a crow.

20. To be content with ■ little or nothing, though one may be a great eater; to be able to awake at once though one may be in deep sleep; fidelity to one's own master, and courage are the five excellent things to be learnt from the dog.

21. Although the ass is tired, yet he bears his burden without any thought of cold or heat, and is always content with what he can get to eat; these three things should be learnt from the ass.

22. He who shall practise these twenty virtues shall attain success in all his undertakings.

CHAPTER VII.

1. A wise man should not publish his loss of money, the vexation of his own mind, the evil conduct of his own wife, base conversation, and his own disgrace.

2. He who abandons shame, in the acquisition of money, grain and knowledge, in eating, and in business, becomes happy.

3. The happiness and tranquillity attained by those satisfied by the nectar of contentment are not obtained by those who go about impelled by cupidity.

4. Persons should feel satisfied by the possession of these three things :—a wife, food and wealth, but never by the following three :—Study, penance, and charity.

5. Do not pass between two Brahmans ; between a Brahman and fire ; between a woman and her husband ; a servant and his master ; and the images of Shiva and his ox ; for that destroys religious merit.

6. Do not let your foot touch a religious preceptor, fire, a Brahman, a cow, a virgin, an old person, or a child.

7. Keep away five cubits from a cart ; ten from a horse ; and a thousand from an elephant ; but abandon a country for the sake of a wicked man.

8. Strike an elephant with a goad ; a horse with the hand ; a horned animal with a stick ; and a wicked person with a sword.

9. Brahmans are satisfied by food ; peacocks by the roar of thunder ; good men by [seeing] the riches of others ; and the wicked by the miseries of others.

10. Conciliate a strong man by submission ; a wicked man by opposition ; and an equal to you in power either by mildness or force.

11. The power of a king lies in his valour ; that of a Brahman in his divine knowledge, and that of a woman in her beauty, youth, and sweetness of speech.

12. Do not be quite upright in your dealings, for you would see by going to the forest that straight trees are cut down, while the crooked are left to stand.

13. The swans live wherever there is water, and leave the place when the water dries up ; let not a man act so,—come and go whenever he pleases.

14. As water collected in a tank gets pure by filtration, so accumulated wealth is preserved by being employed in charity.

15. He who has wealth has friends and relations ; he alone lives and is respected among men.



16. The following four characteristics of heavenly people may be proved on earth ; charity, sweet speech, the worship of the gods, and giving satisfaction to the Brahmans.

17. The following qualities of infernal people may characterise men on earth ; extreme wrath, harsh speech, poverty, enmity with one's relations, the company of the base, and the service of men of low extraction.

18. By going into the den of a lion, pearls round the neck of an elephant may be obtained, but by visiting the hole of a jackal, nothing but the tail of a calf or a bit of the hide of an ass may be found.

19. The life of an uneducated man is as useless as the tail of a dog, which can neither cover his fundament, nor protect him from the bite of flies.

20. As there is smell in a flower, oil in the sesamum seed, fire in wood, clarified butter in milk, and sugar in a sugarcane, so see the spirit that is in the body by means of knowledge.

CHAPTER VIII.

1. Tho base, desire wealth ; the middling, both wealth and honour ; but the

noble, honour only ; hence honour is the worth of the noble.

2. If a man, after he has partaken of a sugarcane, water, milk, roots, betelnut, fruit, and medicines, should engage in his daily religious duties of bathing, giving alms, &c., he does not incur guilt thereby.

3. The lamp eats up darkness and therefore it produces lamp-black ; in like manner we generate what we eat.

4. O wise man ! give wealth only to a worthy man ; never to any other person. For the water of the sea rises to the sky where it becomes sweet ; then descends to the earth reviving all objects moveable and immoveable, and finally returns to the sea multiplied a million-fold.

5. The wise who discern the essence of things, have declared that the Yavan (the Greek or Muhammadan) is equal in baseness to a thousand outcasts, and hence the Muhammadan is the basest of men.

6. If a man does not bathe after he has anointed himself with oil ; after he has been present at the burning of a dead body ; after sexual intercourse ; and after he has shaved himself ; he is like an outcaste. He becomes clean only after he has had a bath.

7. Water is a medicine for indigestion ; it is invigorating when the food that is eaten is well digested ; it is like nectar when drunk in the middle of the dinner ; and it is like poison when taken after a meal.

8. Knowledge is vain without practice ; a man without knowledge ; an enemy without a commander, and a woman without a husband.

9. A man is disgraced by these three things, when his wife dies old, when his wealth goes into the possession of another, and when he depends for his food upon others.

10. None is benefitted by the study of the Vedas, but the Agnihotra ; meritorious works without alms are inefficacious ; and all religious performances, void of devotion, are in vain.

11. By putting faith on images made of wood, stone, or metal, and by worshipping them believing to be Gods, we acquire supernatural powers.

12. God does not exist in wood, stone, or earth, but in devotion ; hence devotion is the only way of attaining to God.

13. There is no penance equal to peace of mind, and no happiness equal to con-

contentment; there is no disease like covetousness, and virtue like kindness.

14. Anger is a personation of Yama (the king of the dead); thirst is like the river Vaitarni (a river in hell); knowledge is like a real cow of plenty; and contentment is a veritable garden of Indra (paradise).

15 Moral excellence is a set-off for personal beauty ; a good nature a set-off for high birth ; success a set-off for learning ; and enjoyment a set-off for wealth.

16. His beauty is vain who is not virtuous ; his noble extraction, who is ill-natured ; his scholarship, who is not successful ; and his wealth, who cannot enjoy it.

17. The water in the earth is pure ; a chaste woman is pure ; the king who is the benefactor of his people is pure ; and pure is the Brahman who is of a contented mind.

18. The discontented Brahman, the contented king, the bashful harlot, and the immodest household woman are wicked.

19. Of what avail is high birth if a person is destitute of scholarship. A man who is of low extraction is honoured even by the gods, if he is learned.

20. A learned man is universally honoured. A learned man is respected everywhere for his learning; knowledge is honoured in all places.

21. Though a person be young and handsome, and, at the same time, born in a noble family, he is destitute of worth, if he is unlearned; just as the *palas* tree is worthless, because it is devoid of fragrance, though it be clothed with leaves and blossoms.

22. The earth is encumbered with the weight of flesh-eaters, wine-bibbers, fools and unlearned men, who are beasts in the form of men.

23. A sacrifice that is not attended by food and alms consumes the kingdom [in which it is performed;] if it is not performed with holy prayers, it consumes the officiating priests; and if no money offerings are made to the Brahmans, it consumes the offerer.

CHAPTER IX.

1. O sinner, from your desire to be free from the necessity of transmigration, regard worldly happiness as poison, and imbibe

as nectar, patience, rectitude, self-denial, purity and truth.

2. Those base men who speak of the secret faults of others, destroy themselves like the serpents in ant-hills.

3. The Creator has not imparted all the following excellencies to any one thing; perfume to gold; fruit to the sugarcane; flowers to the sandal-wood tree; wealth to the learned; long life to a king.

4. The bent grass is the chief among all the plants; the pleasures of the palate chief among all enjoyments; the eye chief among all the organs; and among all members of the body the head is the chief.

5. No messenger can enter heaven; no tidings come from there; the voice of its inhabitants is never heard, nor can any meetings take place with them: how can the Brahman who predicts the eclipses of the sun and moon which occur there do so without being learned?

6. The scholar, the servant, the hungry man, the frightened man, the treasurer, and the door-keeper, ought to be awakened if they should fall asleep.

7. The snake, the king, the tiger, the *vrinti* (an animal), a small child, the dog of other people, and the fool ought not to be awakened if asleep.

8. Those who have studied the Vedas for wealth, and those who have become fat by feasting on the food presented by the Shudras, will effect nothing, like the serpent which is not venomous.

9. He cannot confer a favour, or show displeasure from whose anger there is nothing to fear, or by whose good-will no wealth is to be obtained.

10. The serpent may without being poisonous raise high his hood, but the show of terror is enough to frighten people, whether he be venomous or not.

11. The intelligent spend their mornings in listening to the reading of the Bhárat; the noon in attending to the reading of the Ramayan; and the night in hearing the reading of the Bhágwat.

12. Indra himself may lose his greatness if he should attempt to wear garlands made by him with his own hands; or daub his body with sandal-wood powder ground by himself, or study a book composed by himself.

13. The more you pound ■ sugarcane, sesamum, a cultivating Kunbi, a woman, gold, earth, sandal, curds, and betelnut, the sweeter they become.

14. Poverty is set off by fortitude, shab-

by clothing by its whiteness, bad food by being served quite warm, and ugliness by amiability.

CHAPTER X.

1. One destitute of wealth is not destitute, he is indeed rich, but the man devoid of learning is destitute in every way.

2. We should place our foot on that place only which we by our eyes know to be clean; we should drink only such water as is strained through a cloth; we should repeat only the passages prescribed by the Shastras; and practise what after examining it with the mind is found to be holy.

3. He who desires pleasure must give up all thoughts of acquiring knowledge; and he who seeks knowledge must not hope for pleasure; how can he who seeks pleasure have knowledge, and he who possesses knowledge have pleasure?

4. What is it that escapes the observation of the poets? What is it that women are incapable of performing? What will not a drunkard praise? What will not a crow eat?

5. God makes a beggar a king, and a

king, a beggar; He makes ■ rich man poor; and one who is poor, rich.

6. The miser regards ■ beggar as ■ foe; the fool, a wise counsellor; the adulterous woman, her husband; and the thief, the moon.

7. Those who are destitute of learning, penance, knowledge, a good disposition, virtue, and benevolence, are brutes, though they wander on the earth in the form of a man. They are cumberers of the earth.

8. Those that are empty-minded cannot be benefitted by instruction: will a bamboo be turned into a sandal-wood tree by being planted on the Malaya mountain?

9. What good can the Scriptures do to that man who has no sense of his own; what is a mirror to the blind man?

10. Nothing can reform a bad man, just as the posterious cannot become the face though washed ever so much.

11. By offending a kinsman, life is lost; by offending others, wealth is lost; by offending the king, everything is lost; and by offending the Brahman, the whole family becomes extinct.

12. It ■ better to live under ■ tree in ■ desert inhabited by the tiger and the elephant; to maintain oneself in such a place

with the leaves, fruits, and water; to lie down on grass; and to wear the ragged barks of trees than to live amongst one's relations when reduced to poverty.

13. The Brahman is like a tree; his prayers are the roots; and his Vedas, piety; and ceremonial practices, are the branches; consequently his roots ought to be carefully preserved. If the roots be destroyed, how can the branches and the leaves be preserved?

14. He who has Lakshmi for his mother, Vishnu for his father, and the worshippers of Vishnu for his brethren, resides as it were in all the three worlds: heaven, earth, and the region of the dead.

15. A great many kinds of birds perch on a tree; in the morning they fly in a thousand directions: what occasion of sorrow is there in that?

16. He who possesses intelligence is strong; how can the man that is destitute of intelligence be powerful? The lion having lost his senses by pride was slain by the fox.

17. If I praise the Lord who feeds all creatures, why need I take any anxious thought of my sustenance? If He was not the supporter of the world, why should

he have put nourishment in the breast of the mother! Thinking in this way, O Lord of Lakshumi, I spend my time meditating on thy lotus-like feet.

18. Although I regard the Sanskrit language as the best, still I take pleasure in other languages; just like the gods who, though they quaff nectar, are fond of kissing the lower lips of the women that inhabit the heavens.

19. Bread is ten times more nourishing than boild rice; milk is ten times more nourishing than bread; meat is ten times more nourishing than milk; and clarified butter is ten times more nourishing than meat.

20. Vegetables, if eaten, increase sickness; milk, fattens the body; clarified butter, increases virile seed; and meat, increases the flesh. •

CHAPTER XI.

1. Generosity, pleasing address, courage and propriety of conduct are not acquired, but are natural.

2. He who forsakes his own community and joins another perishes as the king who embraces a strange religion.

3. The elephant has a huge body but is controlled by a goad; but is the goad on that account as large as an elephant? A lighted candle banishes darkness, is the candle therefore as great in extent as the darkness? A mountain is broken by a thunderbolt, is the mountain therefore only of the size of a thunderbolt? No, he is mighty who does great things; not he who is huge.

4. Vishnu will abandon the world after ten thousand years of the Kaliyug have elapsed. After five thousand years the Ganges will abandon the earth; and after two thousand and five hundred years the tutelary deities of villages will abandon the earth.

5. He who is engrossed in domestic affairs will never acquire knowledge; the eater of flesh will never be merciful; the covetous man will not be truthful; and purity will not be found in a lustful seeker of women.

6. The wicked man will attain sanctity if he be instructed in different ways; but the *nimb* tree will never become sweet though it should be sprinkled over from the top to the roots with milk and nectar.

7. It is not strange when a man reviles

■ thing of the nature of which he has no knowledge; just as the wild Bhill who throws away the pearl that is found in the neck of the elephant, and picks up a *gunj*.

8. He who eats his meals silently for a whole year, obtains honour in heaven for a thousand crore of years, that is, the gods worship him.

9. The student should gratify moderately—as much as is absolutely necessary to the support of his life—his lust, passion, cupidity; his desire for sweets, for decoration, and for wonderful sights; sleep, and his desire for service.

10. The *Rishi* is one who eats only the fruits and roots which grow of themselves, and who makes offering to the manes of such things only.

11. That *Brahman* alone is a twice-born man who is always satisfied with one meal ■ day, who takes pleasure in the performance of the Scriptural six rites, and who cohabits with his wife only at the time of her first menstruation.

12. That *Brahman* who is engrossed in worldly affairs, brings up cattle, and is engaged in agriculture and commercial avocations, is ■ *Vaishya*.

13. The *Brahman* who deals in lac-die

articles, in oil, in indigo, in silken cloths, in honey, clarified butter, liquor and flesh is a Shudra.

14. The Brahman who thwarts the doings of others, who is hypocritical, selfish, and a deceitful hater, and, while speaking mildly, cherishes cruelty in the heart, is a cat.

15. The Brahman who destroys a pond, a well, a tank, a garden and a temple is a Mlenchha.

16. The Brahman who steals the property of gods and the spiritual preceptor, who cohabits with a strange woman, and supports himself by eating living beings, is a Chandala.

CHAPTER XII.

1. He is a happy man in this world whose house is happy, whose sons are talented, whose wife talks sweetly, whose wealth is enough to satisfy his desires, whose servants are obedient, and in whose house hospitality is ever shown, Shiva is worshipped, and dainty food and drink are partaken in the company of saints.

2. One who devoutly gives a little to a Brahman that is in distress, is recompenc-

ed abundantly; hence, O prince, what is given to a good Brahman is got back not in an equal quantity, but in an infinitely higher degree.

3. Those men are happy in this world who are attentive to their relations, kind to strangers, indifferent to the wicked, loving to the good, stiff in their intercourse with the base, frank with the learned, courageous with the enemy, patient with the religious preceptor, and cunning with his wife.

4. O fox, leave off the body of that mean man at once, whose hands have not given any alms, whose ears have not heard the voice of learning, whose eyes have not beholden a good man, whose feet have never gone to sacred places, whose belly is filled with things obtained by violence, and whose head is upset by vanity. Do not eat it, otherwise you will contract pollution.

5. Woe be to him who does not worship Keshava, whose tongue does not delight to sing his praises, whose ears do not reverentially listen to the stories of his love; such is the exclamation uttered by the drum which is beaten at a preaching service.

6. It is no fault of the spring that the *karir* tree has no leaves on it. If the owl

cannot see in the day, it is no fault of the sun. If the showers from the clouds do not drop into the mouth of the *chatak* bird, it is no fault of the clouds. Who is able to disregard what has been recorded in the book of destiny by God? We must bear the consequences of our doings.

7. A bad man may improve by the society of good men; but good men do not become base by the society of the wicked; just as the earth is scented by a flower that falls upon it, but the flower does not contract the smell of the earth.

8. It is a blessed thing to see a good man; because a good man is like a sacred place. The latter blesses a man gradually, but the society of the former at once.

9. A traveller asked a Brahman from a village. "Tell me who is great in this village?" The Brahman replied, "The cluster of Palmyra trees is great." Then the traveller asked, "Who is the greatest donor?" The Brahman answered, "The washerman who takes the clothes in the morning, and gives them back in the evening." Then he asked, "Who is the cleverest man?" The Brahman answered, "Every one is clever in robbing others of their wives and wealth." The man then asked

the Brahman, "How have you then escaped destruction in such a village?" "As the worm in a poison can live in poison, so do I live here."

10. The houses in which the feet of the Brahman are not washed, in which the sound of the Vedic recitations is not heard, and in which the holy rites for the manes, sacrifices, offerings of food &c., are not performed, are like burning grounds.

11. A worldly man thinking that the wise man is just like himself asks him, "Tell me who are your father and mother?" The wise man says, "Veracity is my mother, Religious knowledge is my father, Charity is my brother, Mercy is my sister, Peace is my wife, and Temperance is my son. Such are my relations."

12. O man, think your body and earthly greatness which you ignorantly regard as imperishable in this world to be verily evanescent. Death ever abides by you, and, cherishing fear of him, acquire, virtue, which will make you illustrious on earth and happy in heaven.

13. Arjun says to Krishna, "Brahmans are glad to go to feasts; cows are glad to get tender grass; wives are happy in their husbands; in the same way I rejoice in war, know thou Krishna."

14. He who regards a woman that is not his wife as ■ mother, the wealth that does not belong to himself as dust, and all other men as himself, is a happy man. He who views these things in ■ different light is blind.

15. O Raghava, the love of virtue, pleasing speech, an ardent desire for helping others, candour in one's intercourse with his friends, humility in reference to a preceptor, tranquility of mind, pure conduct, discernment of virtues, an experimental knowledge of the Scriptures, beauty of form, and devotion to Shiva, reside in thee. If men should have these excellencies, they would resemble Rama.

16. The tree of satisfaction satisfies all desires, but it is only wood; the mount Meru is golden, but it is immovable; Chintamani is the best of gems, but it is a stone; the sun is the source of light, but its rays are unbearable; the moon is cool and imparts tranquility, but it undergoes a change of form; the sea is boundless, but it is salt; lust is beautiful, but without a body; Bali is a great benefactor, but he is a demon; the bull is strong and noble, but it is perverse; all these have some defect or other, but they are incapable of being com-

pared to thee, O Rama. Whom shall we compare thee to? None deserve this honour.

17. In travelling learning is helpful to us as a friend. In the house the wife is a friend. The sick man has his medicine as his friend. The dead man has his religion as a friend to him.

18. Courtesy should be learnt from a prince, because he is taught it from his infancy. Eloquence should be learnt from a learned man. Lying should be learnt from a gambler. Deceit should be learnt from prostitutes.

19. The man who is prodigal, who is contentious, and who lusts after the women of all castes will soon perish.

20. The intellectual man should not be anxious about his own maintenance; only he should be anxious to know religion. The food of man is created for him at his birth.

21. He who would cease to be shy in the acquisition of wealth, grain, and knowledge, and in taking his meals, will be happy.

22. A centesimal dropping will fill a pot. In the same way are knowledge, virtue, and wealth obtained.

23. The man who is foolish at the termi-

nation of his life shall always remain a fool, just as *kanvdal* (fruit) does not become sweet however ripe it might become.

CHAPTER XIII.

1. A man might live but a moment, but he should spend that time in doing good. It is useless living a whole eternity in doing harm to the two worlds.

2. We should not fret for what is past, nor be anxious about the future. The wise act according to what actually happens.

3. Gods and good men, and fathers are pleased at the good disposition of people; communities, when they are well feasted; and learned men, at fine speaking.

4. The god Brahma inscribes, at their very conception, on the foreheads of men how long they will live, what actions they will perform, what amount of wealth they will obtain, how much learning they will acquire, and when they will die, and these five things happen accordingly.

5. O see what a wonder it is! The doings of the great are wonderful. They consider wealth to be light (of no consequence), but when they obtain it, they bend under the weight of it.

6. He who loves the people of his family experiences fear and sorrow; for the root of all grief is love alone. He who has discarded love is happy.

7. He who provides against a future evil, and he who with care avoids its bad effects when it befalls him, are both happy, but he who wholly depends on his luck comes to grief.

8. If the king is pious, the subjects become so; but if the king is vicious, the subjects become the same. If he be indifferent to both (virtue and vice), then they too bear the same character. In short, as is the king so are his subjects.

9. He who does not act religiously is dead though he liveth, but he who dies acting religiously unquestionably liveth, though he be dead.

10. He who has not acquired virtue, wealth, satisfaction, or salvation lives an utterly useless life, like the goat hanging from the throat of a goat.

11. Base men are grieved at heart at the thought of the fame of others, and slander them, as they themselves do not hope to gain it.

12. When the mind of a man is enslaved by lust, he is engrossed deeply in

worldly matters; but when it is delivered from the bondage, it is free from worldliness; hence it is the mind of man alone that is the cause of his bondage or freedom.

13. When a man has lost consciousness by the knowledge of the Supreme Spirit, his mind dies wherever it rests.

14. Who finds the happiness he desires? Every thing is in the power of fate. Hence men should always feel contented.

15. 'As the calf finds its way to its own mother among a thousand cows, "so the good deeds of a man follow him.

16. He whose actions are wicked has no happiness among men, or in the solitude of a jungle: he is unhappy in society by the company he has, and in the jungle by want of company.

17. As the man who digs obtains the water under ground by the use of his spade; so the student acquires the knowledge possessed by the preceptor by service.

18. What people have is got by them by their actions, and the mind is influenced also by actions; the mind never ceases to be affected by the force of the actions. Hence the intelligent perform the best actions.

19. The learned man should always feel contented in the possession of ■ wife, food and wealth ; but he never should feel satisfied in reference to study, religious contemplation, and benevolence.

20. Even the man who has taught but a syllable ought to be revered ; he who does not reverence such a teacher is born a dog ■ hundred times, and at last comes into the world as a Chandai.

CHAPTER XIV.

1. There are three jewels on earth, viz:—food, water, and pleasant speech; the fool leaving these, considers fragments of stone to be jewels.

2. Poverty, disease, sorrow, imprisonment and other evils are the fruit borne by the tree of man's guilt.

3. Wealth, a friend, a wife, and a kingdom may be regained, but the body when lost can never be acquired again.

4. The enemy can be overcome by the union of large numbers, even as protection can be obtained from heavy showers of rain by a collection of grass.

5. Although the oil in water; a secret communicated to a base man; a gift given

to ■ worthy son; and instruction given to an intelligent man be little, still they by virtue of their nature, are extended.

6. If men should always retain the state of mind they experience when under religious instruction, when present at a cemetery, and when in sickness, who would not be free from the bondage of sin?

7. If a man should feel before, as he feels after, repentance, who would not attain perfection?

8. If we should happen to observe benevolence, austerity, valour, wisdom, modesty, and piety, in any man, do not be surprised, for this world abounds in many precious things.

9. He who lives in our mind is near though he may be actually far; but he who is not in our heart is far, though he may be really near us.

10. We should always speak what would please the man of whom we expect a favour; like the hunter who sings sweetly to kill the deer.

11. It is ruinous to be familiar with the king, fire, the religious preceptor, and a woman; to be altogether indifferent to them is to deprive ourselves of the opportunity to benefit ourselves; hence our

familiarity with them must be of ■ limited nature.

12. We should always act with caution with fire, water (rivers), women, foolish people, snakes and members of a royal family; for they may, if an occasion presents itself, at once put you to death. •

13. Ho should be considered to be living who is virtuous and pious; but the life of a man who is destitute of virtue and religion is void of blessing.

14. If you desire to conquer the world by the performance of a single work, then restrain the mind which dances before the face of the five pleasures and the ten senses.

15. He is wise who speaks what is suitable to the occasion; what is grateful to the disposition of a man; and expresses displeasure in proportion to the degree of power he possesses.

16. One single object (a woman) appears in three different ways; to the men who practise austerity it appears as a corpse; to the sensual it appears as a woman; and to the dogs as a lump of flesh.

17. A wise man should not publish a medicine which he has well prepared; an act of charity which he has performed;

the dishonour of his family; copulation; any coarse food that he may have eaten; and the slander he may have heard.

18. The nightingales remain silent, till they are able to sing so as to give joy to the people.

19. People should give a hearty reception to religion, wealth, corn, the instruction of a spiritual teacher, and medicine.

20. Avoid the society of the wicked; associate with the good; acquire virtue day and night, and always meditate on the eternal.

CHAPTER XV.

1. What can knowledgo, salvation, matted hair on the head, and the smearing of the body with ashes avail him whose heart over-flows with compassion for all creatures?

2. There is no treasure, the gift of which will cancel the debt a disciple owes his preceptor for having taught him no more than a single syllable.

3. There are three ways and no more of delivering one's self from wicked men and thorns: the wearing of shoes, or the destroying of their faces or top parts, or throwing them away. ■

4. The man that wears unclean garments, has dirty teeth, is a glutton, speaks unkindly, and sleeps at sunset. He may be an incarnation of Vishnu himself, but still he will be impoverished.

5. The man who loses his money is forsaken by his friends and wife; so also by the servants and relations. When he regains his riches, those who have forsaken him come back to him. Hence wealth alone is a man's friends and relations.

6. Wealth, acquired unrighteously, remains with a person ten years; in the eleventh year it disappears together with that obtained by fair means. Hence wealth should be acquired in a right way.

7. A bad action committed by a great man is not censurable, as there is none who can reproach him; a good action performed by a poor man comes to be condoned, because none fears him; all can censure him. Just see, the drinking of nectar is excellent, but it killed Rahu who was mean, and the drinking of poison is unlawful, but when Shankar, who is great, drank it, it became an honor.

8. A true meal is that which consists of the leavings of a Brahman's dinner. That is no meal which is partaken of before an

offering is made to the Brahman. The love which is shown to a stranger is true love, not that which is cherished towards one's children &c. The love of one's own is natural which characterises also the brutes. To abstain from sin is true wisdom. That is a virtuous act which is performed without ostentation. The highest virtue is changed into sin by a hypocritical practice of it.

9. For want of discernment the most precious jewels lie in the dust at the feet of men, while bits of glass are worn on the head; but we should not imagine that the gems have sunk in value, and the bit of glass has risen in importance. But when a person of critical judgment shall appear, each will be given its right position.

10. O man, if thou shouldst aspire to master all the Shastras, know that they have no limit. Knowledge is extensive, while the life of man is limited and attended with many calamities: therefore seek that which is most important, just as the swan drinks only the milk out of the milk adulterated with water.

11. He is a wicked man who eats his dinner without entertaining the stranger

who has come to his house quite accidentally, having travelled from ■ distance, and is wearied.

12. The four Vedas and the Shastras, including those on Duty, may be studied, and yet the spirit may remain unknown, just as the ladle with which all kinds of cooked food is stirred, but it itself knows not the savour of any.

13. As a wooden boat is made to cross the sea, so is the Brahman necessary to cross the sea of this life; but the one boat is the reverse of the other. For those who sit at the bottom of the wooden boat perish, while those on the upper part are safe; while those who humble themselves at the feet of the Brahman escape, but those that proudly raise themselves above him, perish.

14. O people, behold, this moon is the abode of nectar and the god of all medicinal virtues. But even he, though immortal like nectar and resplendant in form, loses his virtues when he repairs to the home of the sun; how then will not an ordinary man be disgraced by going to live at the house of another!

15. Look at this beetle, who always resides among the soft petals of the lotus

and drinks abundantly its sweet noctar, is now feasting on the juice of the flower of the *kude*, as he is in a strange country where lotuses do not exist.

16. Shri Vishnu asked his spouse Lakshmi (wealth) why she did not care to live in the house of a Brahman; when she replied, "O Lord, A Rishi of the name of Agasti drank up my father in anger; Bhrigu kicked thee; they pride themselves on their learning having sought the favour of my enemy Sarasvati (the goddess of learning); and lastly they pluck every day the lotus, which is my abode, and therewith worship Shiva; therefore, O Lord, I fear to dwell with the Brahman, and that properly.

17. There are many restraints upon creatures in this world, which can be got rid of with skill, but the bond of affection is the strongest which can never be broken: for example, take the case of the beetle which breaks wood but is unable to break the inward part of the lotus which it loves.

18. Although the sandal-wood be cut, it does not forsake its natural quality of fragrance; so also the elephant does not give up sportiveness though he should get

old; the sugar-cane does not cease to be sweet though squeezed in the mill: so the well born does not forget his noble nature and lofty qualities, no matter how much pinched he be by poverty.

19. Radha said to Krishna: O God, thou hast become famous in heaven and earth by the name of Govardhan-lifter, for having lifted up a small hill with ease; but I bear thee who upholdest the three worlds on my breasts, but none praises me. It is plain from this O Keshav that one does not become famous except by merit obtained in some past birth. The meritorious only gets it.

CHAPTER XVI.

1. If we have not contemplated the feet of God, with due regard to divine teaching for obtaining salvation; if we have not given charity to open the door of heaven; if we have not embraced even in a dream the fat breasts and the thighs of a woman; then we have been only an axe to cut down our wilderness of youth. In short our life has been in vain.

2. The heart of a woman is not united; it is divided. While she is talking with

one man, she looks lustfully at another, and thinks of a third in her heart.

3. The fool who fancies that a certain woman loves him, becomes her slave, and dances, like the sportive bird, as she bids him. (*i.e.* does what she bids.)

4. Who is there who having become rich has not got proud? What licentious man has put an end to his calamities? What man in this world has not been overcome by women? Who is always loved by the King? None? Who is there who has not been overcome by the force of circumstances? What beggar has attained glory? None. Who has become happy by contracting the vices of the wicked? None.

5. In former times none made a golden deer, nor saw such a one or heard of it. But Ram wished for it: and therefore when the unlucky moment comes, even the great wish for evil.

6. A man attains greatness by his merits. Not he who sits in an exalted place is great. Will the crow be considered as great as the eagle, because it sits on the top of temples?

7. As merit or worth is honoured everywhere, so wealth is not. Does the full moon

become worthy of reverence as the spotless moon of the twelfth day of the first half month ?

8. The man who is praised by others is regarded as worthy though he may be really void of all merit. But the man who sings his own praises becomes disgraced though he should be Indra, the possessor of all excellencies.

9. If moral excellence should characterise a truly wise man, he becomes illustrious ; just as a gem which is essentially beautiful exceeds in beauty when fixed in an ornament of gold.

10. I do not want wealth which is to be attained by enduring much suffering, or by transgressing the rules of virtue, or by flattering an enemy. I have no necessity for such riches.

12. What is the use of wealth which may be simply preserved but not enjoyed, like a daughter who is protected but not enjoyed ? That is excellent wealth which can be enjoyed by even the strange wayfarer, like the common prostitute.

13. None have been, are, or shall be satisfied with the possession of grain, wealth, women and food.

14. All charities and sacrifices shall

perish, but presents made to deserving persons and protection offered to all creatures shall never perish.

15. Grass is light, cotton is lighter, the beggar is infinitely lighter still. Why then does not the wind blow him away? Because it fears that he may ask alms of it, and it will not, therefore so much as look on him.

16. It is better to die than preserve life by incurring disgrace. The loss of life only pains a moment, but disgrace every day of one's life.

17. All creatures are pleased by loving speech; and therefore we should address words that are pleasing to all. We should not hurt people by hard language; and there is no lack of words.

18. Life is the bitter tree of *Kudra*, but two fruits of it are sweet as nectar: one is sweet speech, and the other, the society of good men.

19. Whatever benevolence, study of God's truth, and penance may have been performed in life, become like God's worship in the new birth that is attained.

20. One whose knowledge is confined to books, and whose wealth is in the posses-

sion of others, cannot use either his knowledge or wealth.

CHAPTER XVII.

1. As an illegitimate son does not do honour to a man, so scholarship acquired by the study of books does not suit a man in the assembly of the wise as that obtained by attending the lectures of a Guru (spiritual teacher).

2. We should repay the favours of others by acts of kindness : so also should we return evil for evil, in which there is no sin, for it is necessary to pay a wicked man in his own coin.

3. That which is hard to do, and which cannot be gained by worship may be attained by religious austerity : consequently none can overcome religious austerity.

4. What vice could be worse than covetousness, or what is more sinful than slander ? What can pilgrimages to holy rivers profit the man who has a clean heart ? If one is of a good disposition, what other virtue does he need to have ? If a man has fame, what can ornaments do for him ? If one is learned, what is there more in

wealth? And if a man is dishonoured, what could there be worse in death?

5. Though the sea is the father of the conch shell and Lakshmi (the goddess of wealth) is its sister, it has to go from door to door for alms; it is true therefore that unless a man gives he cannot receive.

6. When a man becomes weak, he practices austerities. When he becomes poor, he abstains from pleasure like the Brahmachari. When he gets ill, then he becomes pious. And when a woman becomes old, she gives up adultery.

7. There is no offering so great as that of food and drink. There is no day of the month so important as the twelfth day (on which food is partaken of freely). There is no sacred text of so much great worth as the Gayatri; and there is no object of worship equal in dignity to the mother.

8. There is poison in the tooth of the serpent and in the head of the fly; so also does it exist in the tail of the scorpion: but the wicked is covered with it. So there is nothing so ruinous as the wicked.

9. The woman who abstaining from food practices a religious rite without the com-

mand of her husband shortens his life, and goes to hell.

10. A woman does not become holy by making numerous offerings or observing a hundred fasts, or drinking the water of sacred streams. The chaste wife does not become so pure by performing pilgrimages as by drinking the water in which her husband has washed his feet.

11. The remainder of the water used in washing the feet, the remainder of the water that is drunk, also that which is left after the performance of the *Sandhyā* prayers must be regarded as the urine of a dog. He who shall drink it shall not be purified except by the *Chandrāyāna* expiation. He must be considered as unclean.

12. The hand is not so well adorned by ornaments as by gifts ; a man is not purified so well by scents as by ablutions ; a man is not so much honoured by a dinner as by respect shown him ; and salvation is not obtained so well by ascetism as by knowledge.

13. By getting one's head shaved at a barber's house, or by using the sandal wood ointment which has been obtained by rubbing, while on a stone, or by seeing one's face in water, the wealth of even

Indra is lost ; what wonder is there if these three acts should impoverish a common mortal ?

14. The Cephalandra Indica fruit or *tondle* deprives a man of his reason, while the orris-root revives it ; a woman at once robs one of his vigour, while milk at once produces it. ♀

15. Whatever good man has benevolence in his heart is entirely delivered from adversity, and finds riches at all times.

16. What is wanting to that man in the world of Indra whose wife is beautiful, who possesses wealth, whose son is virtuous, and who has children ?

17. Men have hunger, sleep, fear and carnal intercourse in common with the lower animals. It is only knowledge that a man has more than they. Those men who have not it may be regarded as beasts.

18. If the bees which seek honey be driven away by the flapping of his ears by the infuriated elephant, what do they care ? He only has lost the ornament of his neck. The bees are quite happy in the wilderness of full blown lotuses.

19. A king, a courtesan, the judge of the death or Yama, fire, a thief, a little

child, a beggar and a village pest cannot feel for others.

20. O woman, why dost thou look down? What is fallen of thee on the ground? (She answeres) O fool, dost thou not know that the pearl of my youth is lost.

21. O Ketki, the serpents live in thee, thou art fruitless, thou art covered with thorns, thou art crooked, growest in mud, and art not easily accessible, still thou art for thy fragrance dear to people as a brother. A single excellence covers a multitude of evils.

